12: Galitzin-- 144 N-2 (no date) 1853 Yakut
116, 101, 197

"The Yacoutes among themselves are known by the name of Sokha. It is believed that they are of Tartar origin, which fact is confirmed by the similarity of the tongues, as well as by a great number of usages common both to the Yacoutes and to the Tartars. They live partly in that region of Siberia, the centre of which is the town of Yakoutsk, and partly also in the different districts of the Yeniseisk's government. Their stature is middling, their complexion swarthy, and their hair black."

12: Galitzin -- 144 [2] N-2 (no date) 1853 Yakut
116, 104, 162, 631, 622, 666

"As wealth among the Yacoutes consists in numerous flocks, from this circumstance it follows that they take care to live dispersed in small groups of two or three yourtes, so as to have at hand sufficient pasturages. A certain number of these little villages form a notchlegh, administered by a kniazetz or small prince. Several notchelghi compose an oulouse, which is governed by a golova; these different functions are elective. The inhabitants of a notchlegh call themselves tjonobout, or of the same kind. When they make an election, each elector depostis his vote in a box divided in as many compartments as there are candidates; then the votes are counted, and the candidate who has obtained the largest number is proclaimed. Besides, it is always in the power of the governed to depose the chief with whom they are dissatisfied, in order to proceed to a new election. The district of Yakoutsk contains six oulouses, with a population of about 40, 000: there are, besides about 30, 000 Yacoutes settled in the government of Yeninseisk and in other parts of Siberia."

12: Galitzin --145 N-2 (no date) 1853 Yakut
116, 396, 501

"Their little boats, made with the birch-tree's bark, called vétochki, are constructed with much skill: the seams, after having been laid on with tar, become water-proof. Besides this, they make use of a kind of canoe, made with the trunk of a tree. In the building of it they begin by making on one side of the trunk a longitudinal cleft, which does not quite extend itself to the extremities; this cleft is next widened gradually by means of wedges larger and larger, so as to make a sloping opening, which, when wide enough, forms the interior of the small craft. In order to render it more spacious, sometimes they add side-planks at the upper part."

12: Galitzin -- 145 [2] N-2 (no date) 1853 Yakut
116, 342, 354

"The winter's yourtes of the Yacoutes have the form of truncated pyramids. They are square. To construct them, they make use of poles fixed in the ground in an inclined position, and they spread on them a mixture of dung and soil. The roof is flat, and made with planks of birch-tree's bark, which possesses the property of being almost inaccessible to rottenness. Seldom any floor is to be found. The hearth, or tchouval, occupies the centre: above there is a chimney made with planking laid on with clay. This dwelling, however light be its construction, is sufficiently warm to be able to live in it in the winter season; besides, it offers the advantage of being constantly ventilated by means of the hearth, which being always lighted, purifies the air. During the summer months the Yacoutes construct for their use temporary yourtes without hearth in the localities to which they remove in the hay-harvest season."

12: Galitzin -- 145 [3] N-2 (no date) 1853 Yakut
116, 231

"There is a Yacoute among the wealthy of the country who possesses as many as 1,000 horses. However, being impossibe to gather a sufficient quantity of hay for feeding all of them, the owner feeds only a certain number of them, the others wander about and get grass and moss by removing the snow with their forehoofs."

12: Galitzin --145 -146 N-2 (no date) 1853 Yakut
116, 104, 291, 281

"The tail forms an indispensable part of the costume of the Yacoutes; both men and women wear it so long, that in order to support it they tie it behind round the waist. The summer costume of the men consists of a kaftan (a Turkish vest) descending to the knees, made with China tissue or with cloth, lined all round with some stuff of a showy colour. For their feet they have boots with a soft sole. The Sarama is a kind [146] of buskin made with horse-hide, which is waterproof. Trowsers of reindeer-skin, a cap, and gloves which only have the thumb, complete their garment. This costume is common to both sexes. In winter, for the simple kaftan, they substitute a furred dress. They wear also torbases, or furred boots, having the hair outside. During this severe weather the traveller puts on a large riding-coat, called sanaiak, made with reindeer-skin having equally the hair outside: he applies upon his forehead, cheeks, and ears, pieces of furmade on purpose, and surrounds his knees with soutouvi, or bands. The furred robe which the women wear in winter is called parka: it is made with reindeer-skin; and has the form of a long shirt. The sleeves and the collar are trimmed with furs of the finest quality. The dress of the wealthy Yacoutes is often very expensive."

12. Galitzin -- 146 N-2 (no date) 1853 Yakut
116, 157, 261, 554, 609

"The Yacoutes are kind and officious: hospitality towards strangers is one of their virtues. At the same time they are suspicious, mistrustful, and timid. When occasion requires it, they are extremely sober, and a little sora, or sour butter, suffices for their nourishment; but as soon as necessity has ceased to compel them, they become such gluttons as to render it difficult to give an idea how far their gluttony goes. A Yacoute is capable of devouring an extraordinary quantity of meat, but cares little about its quality or its freshness. The entrails of the animals and the ox's hide are aliments which do not cause him any disgust. To eat a fresh ox-hide, they are satisfied with putting it for a little while under hot ashes in order to make the hair fall off. Fat in a liquid state is one of their most exquisite dainties: They feed upon it without measure. Among them the faculty of being able to eat much is considered as a kind of merit fit to draw upon them respect. It is not uncommon to hear them say, when they praise some one of their people, 'Outio`asatchi khisi!' namely, 'That man there eats well'."

12: Galitzin -- 146-147 N-2 (no date) 1853 Yakut
116, 756, 769

"The chamans, or sorcerers, continue to exert a great influence on this credulous people. They feign to entertain relations with the souls of the dead, and by this means often extort from the relatives of the dead, with the pretense of obeying an injunction come from the other world, furs, and even cattle. [147] It is well known that these jugglers give themselves up to the pracitce of gross sorcery."

12: Galitzin -- 147-148 N-2 (no date) 1853 Yakut -1-2
116, 224, 774, 825, 778, 782

"The Yacoutes have for the bear a kind of superstitious fear: they believe that in this animal the spirit survives the body. In spite of this, they do not scruple to shoot a bear and to eat its flesh, but it is by observing certain forms which they suppose have the power to turn aside the witchcraft. Imagine some Yacoutes travelling, and in crossing a forest that they should meet a bear. All begin by taking off their caps, lavishing upon him many salutations, and calling him by the name of toïone (lord) of worthy old man, of good father, and so on. In the mean time they beseech him, in the most humble terms, to allow them to continue their journey, assuring him, that instead of forming any bad design against his lordship, on the contrary, they entertain the greatest respect for him. But whilst addressing these fine words to the animal, our cunning Yacoutes go forward, choose a tree suitably situated, in order to be safe from behind, and then shoot the animal dead. This first point settled, they make haste to skin it, and having cut it into pieces without breaking the bones, which they put aside (it will soon be seen for what reason), they cook the said pieces. During the preparations, a man of the same party has taken care to knead, with clay lightly moistened, a little statue representing Boënai, the Great Spirit. The meat being cooked, the caldron is raised in addressing a prayer to Boënai and to the spirit of the forest. According to the belief of the Yacoutes, each forest is placed under the direct influence of a spirit. They then sit down round the smoking soup, and each of the guests takes care to pour on the

fire the first spoonful of gravy. Then the feast begins. While it lasts, the guests often apostrophize the ghost of the bear which they have thus dispatched. 'No,' say they, 'don't believe us capable of having perpetrated such a murder. Among us, poor Yacoutes, the art of making guns and deadly balls is unknown. They are either some Russians or Toungouses who have done the evil deed.' After the repast the bones of the animal are carefully put together, wrapped up with the idol in a piece of birch-tree bark, and then hung up to a tree. "You see it well,' they go on repeating during the [148] ceremony, 'far from being murderers, it is on the contrary we who gather together here the bones of this bear killed by others!"

12: Galitzin -- 148 N-2 (no date) 1853 Yakut
116, 261, 273, 583, 585

"Marriage is performed without any kind of ceremony. When a Yacoute wishes to obtain the hand of a girl, he must agree with the father respecting the price to be paid for her: this purchase money is called the kolim. The wedding, and the banquet which accompanies it, take place in the house of the father-in-law of the bridegroom, but at the expense of the latter. The rejoicings are prolonged twice twenty-four hours. During the kourourne (banquet) they drink a quantity of koumise, a kind of fermented beverage made with mares' milk; more rarely brandy distilled from corn, which is scarce and consequently expensive. They eat horse-flesh, beef, and moles, as dishes of the first course. As a second course, they serve on the table a dish filled with drippings. This is considered the most refined dainty. The khamiak, which is a large spoon, goes all round, and each guest drinks plentifully of the nectar. There are some gluttons among them, who, after having crammed their stomach with meat, are still capable of swallowing a hundred spoonfuls of melted fat. The bridegroom cannot take away his bride until the kolim has been wholly paid for; otherwise she continues to live with her father. Sometimes the debt is only discharged by instalments, paid at long intervals, and at each of these instalments the husband comes to spend a few days with his wife.